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The recent terrible tragedies in the Balkans, the state of turbulence and bloodshed in Mexico, the determination of the great powers to pile up armaments without limit, the turning of the very boys of certain countries to the universal spirit and cultivation of war—these leave little room for self-satisfaction and encouragement. There is urgent necessity for peace propaganda everywhere. The churches must be roused from their apathy and indifference. It is estimated that at least one hundred million people call themselves Christians. War might be abolished forever, possibly within a twelve-month, and the nations learn war no more, if these Christian millions could only be induced to act like real Christians for a single year.

Human Slavery and War.

There is an interesting parallelism between the two great movements for abolition, the abolition of human slavery and the abolition of war.

Viewing in the large, for example, the abolition of slavery, we find commercial traffic in African slaves beginning far back in the dim early days of the 15th century along the shores of southern Europe. It was extended later by the Spaniards in South and Central America, and because of certain changes in the government of early Virginia we find human slavery strangely beginning in North America the same year with the beginning of our democratic institutions, namely, in 1619. This barbaric establishment of slavery on the shores of the James, and extending through the 17th century, we may call the first stage of African slavery in America, the stage of the long, slow rise.

Secondly, largely through the influence of such Quakers as John Woolman, Benjamin Lundy, and others, the public conscience was awakened in opposition to this wholly unreasonable thing. The movement for emancipation became organized across the country. Anti-slavery societies began. The spirit of democracy found itself vigorously in conflict with the unnatural institution. In consequence slavery disappeared utterly in the northern colonies. It was forbidden by the ordinance of 1787 in the Northwest Territory. Indeed, it came to look as if the institution was doomed, even in the Southland. These clear evidences of the decline of slavery may be said to mark the second stage of the march toward its abolition, the stage of the apparent decline.

Then, further, with the invention of the cotton-gin in 1793, and the phenomenal development of cotton growing as a profitable industry in the South, slavery in that section took on a new life, arose rapidly in economic importance, and became a cherished and generally accepted part of Southern life and policy. But so rapid was its development and so threatening its influence that history witnesses another and still more pronounced movement—a decided opposition shown in Benjamin Lundy's anti-slavery societies, begun in 1815, and his abolition paper, first published in 1821; in William Lloyd Garrison, touched by the new spirit; in "Uncle Tom's Cabin," written in the 50's; in Abraham Lincoln. The cancer of slavery was surgically cut from the body of our national life in the 60's. Thus we have the record of a

most rapid growth of slavery, alongside which develops the movement for abolition to a successful conclusion. We may call this the third and last step—the step of the rapid growth of slavery and its sudden end.

View briefly the movement toward the abolition of war. The year that Benjamin Lundy began the organization of anti-slavery societies—the year 1815—marks the beginning also of the rise of peace societies. There had been the American Revolution, the French Revolution, the scourge of Napoleon, the War of 1812, and the world was sick of war. In that year three peace societies were born—the first in New York, the next in Ohio, the third in Massachusetts. The American Peace Society grew out of a meeting of the Maine Peace Society held February 10, 1826. The first constitution of the National Peace Society was drawn by William Ladd, corresponding secretary of the Massachusetts Peace Society, one of the really great men of the last century, the Benjamin Lundy of the peace movement. As the first step of slavery represented its long, slow rise, so there was a long, slow rise of militarism in this country and abroad, against which worked the peace movement, a process analogous in a measure at least to the first step in the development of human slavery.

Then, secondly, the peace principle spread rapidly. Great international peace congresses in the 50's engaged the best representative minds of civilized lands. As with slavery in the 18th century, so war seemed about to die in the 19th. This surely was a step of apparent decline of militarism.

Thirdly, and last, because of the rise of modern inventions, the lust for great wealth, the crystallization of great corporations for production and transportation, the greed for empire, the forgetfulness of all connected with war except its glories, the perfection of fighting machines, the activities of the militarists, and the self-sufficiency of the nations—because of these, militarism as an institution has within the last generation developed enormously. By its sheer size we see it riveting the attention of the Czar of Russia, bringing forth The Hague conference, starting the machinery of the governments to the upbuilding of international tribunals and other agencies as possible substitutes for this militarism. As a matter of common knowledge, militarism is more powerful today than ever before. Austria-Hungary, France, Germany, Great Britain, Italy, Russia, and the United States are spending in one year 165 per cent more for the military and navy branches of government than they did 30 years ago. And to what purpose? We believers in the irrational iniquity of war dare to hope that we are at the last great step in this world's greatest political movement, the period of the rapid rise of militarism presaging its inevitable doom.

Thus, we may repeat, slavery seems to have presented three rather clearly defined periods—that of a long, slow rise; that of an apparent decline, and that of a rapid development and final death. War as a system of settling international disputes seems to reveal three similar phases—that of a long, slow rise, ending with the 18th century; that of apparent decline, ending just before the Civil War, and, finally, that of rapid development, apparent to us all of this present generation.

It is interesting to note in this connection that there is no disagreement over the ethics of the incongruous and barbaric situation of the nations concerning this

matter. The common sense of human beings will not permit them to continue the waste of their substance at the rate of over 70 per cent for war. It is dawning upon us impressively that armaments do not even protect us from war. Every speaker in the United States Congress pleading for army or navy prefaces his words with an apology and tells us that the war system is wrong. It is wrong. And what is wrong, as God lives, cannot always endure. With our great peace foundations, with the leading nations busily and seriously seeking a way out of their sad and ridiculous dilemma, with an awakening of the public conscience everywhere as to the absurdity and horror of the whole business, may we not hopefully strive to complete our analogy and, as with slavery in 1865, officiate solemnly, but willingly, at the funeral of this our great illusion, the illusion that human civilization must always tolerate the brutal sacrifices of war.

Editorial Notes.

Services of Dr. James B. Miles.

One of our friends of long standing, referring to our article entitled "The Doom of War," concluded in the last number of the *ADVOCATE*, among other things says: "I regret, however, that it contains no mention of the valuable services of Rev. James Browning Miles and his International Code Committee, which held important meetings in 1872, 1873, and 1874, of which committee Hon. David Dudley Field was chairman, Dr. Woolsey, Elihu Burritt, Chancellor Crosby, and other distinguished men were members. At several of the meetings I acted as secretary and made the newspaper reports. Dr. Miles repeatedly visited Europe in the interest of international peace, and was most favorably received by the Italian statesman Mancini and other eminent men. One result of the committee meetings was the International Code prepared and published by David Dudley Field after careful discussions in the committee. The organization still exists, though under another name. *'Virere fortes ante Agememnona,'* you know."

The author of this interesting letter is right. Dr. James Browning Miles, then secretary of the American Peace Society, did a large work, which should have been mentioned. The same is true of the great service of David Dudley Field. The *ADVOCATE OF PEACE* is under obligations to the author of this letter and our readers are entitled to know his name, and without his permission we take the liberty of saying that it is Dr. Homer B. Sprague, now of Brighton, Mass.

A Reasonable Question.

General Wood, Brigadier-General of the United States Army, was quoted in the press recently as saying: "It is nothing short of cold-blooded murder to send a lot of half-trained men and half-trained officers to war."

This statement was made in support of an argument that we need more trained soldiers. A correspondent writes: "It has occurred to me that the distinction be-

tween sending half-trained men and officers and sending trained men and officers is a distinction in degree only and not a distinction in kind. If sending half-trained men is 'cold-blooded murder,' I wonder what kind of murder General Wood thinks it is to send trained men?"

The question raised by our correspondent is of course pertinent. The trouble with the thinking of militarists is that it is quite liable to be clouded by personal interests. If in case of conflict one side goes forth to defense, something may be said to uphold the ethics of the undertaking. The other side goes forth to conquer, a battle is waged, men are killed. One side is wrong. A large percentage of the dead are therefore murdered, whether the men are half-trained or wholly trained. The line between war and organized murder is extremely difficult to draw in casuistry. It is extremely difficult to draw in common sense. The quotation from General Wood shows him to be interested more in developing his army than in logic.

Conference on Latin America.

The Clark University Conference on Latin America was held in Worcester, Massachusetts, November 18-21. The conference, open to the public, covered a wide area and brought together some of our best international authorities. Dr. G. Stanley Hall gave the address of welcome. Leopold Grahame, English journalist, spoke upon "The Relations of the United States with the Latin American Republics." David Montt, of Chile, took for his subject "The Mind of the Latin American Nation." Among other speakers were George W. Nasmyth, who addressed the conference on "The Universities and American International Relations;" J. P. Santamarina on "Inter-American Political and Economic Affairs as Seen by a Latin American," John Hays Hammond on "The Development of our South American Trade," George F. Tucker on "The Monroe Doctrine," and Prof. Hiram Bingham on "The Panama Canal in Relation to the Future of the West Coast."

It would not be possible to enumerate here the many subjects before the conference, but those mentioned will indicate the trend of the discussions. Prof. George H. Blakeslee has done a splendid service to the cause of peace in initiating this Clark University Conference. It is fundamental peace work, since a correct understanding by nations of each other precedes the incoming of international peace.

Message of the Poet.

Mr. Alfred Noyes, the English poet, is again making a pronounced impression upon American hearers. One of his poem lectures, the proof of which we have just received from the publishers, is entitled "The Wine